

عقيدة الطائفة المنصورة

The Aqeedah of at-Taifah al-Mansoorah

الشيخ عبد المجيد بن محمد المنيع

Shaykh Abdul Majeed Bin Muhammed Al-Munee'

English Translation by Abu Osama

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In the Name of Allaah Ar-Rahmaan Ar-Raheem

at-Tawheed

All Praise is due for Allaah the Lord of the Worlds. We send peace and blessings upon the most honourable of the Prophets and Messengers, our Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and we send complete peace and blessings upon his family and Companions.

To proceed.

Know, O servant of Allaah, that Allaah (سبحانه وتعالى) created the whole creation behind which was a great *Hikmah* (wisdom) and that is to worship Him alone without making any association with Him (سبحانه وتعالى). Allaah (سبحانه وتعالى) said,

مَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ إِلَّا لِيَعْبُدُونِ

“And I did not create man or Jinn except for my worship.” [Dhariyaat 56]

The above ayah means to worship Allaah (سبحانه وتعالى) singularly and alone (i.e. *Yuwahidoon*). He (سبحانه وتعالى) has also said,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

“And you do not worship what I worship.” [Kaafiroun 3]

Allaah (سبحانه وتعالى) has negated all of the worship the *Mushrikeen* (idolators) undertake even if they performed some ritual actions for Him (سبحانه وتعالى); since they used to perform *Shirk* (association) in their worship and did not practice *Tawheed*. *Tawheed* being to dedicate all Allaah (سبحانه وتعالى)'s rights to Him exclusively without association. He (سبحانه وتعالى) says,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

“And the Masaajid (mosques) are for Allaah alone. So invoke none (make Du'a) along with Allaah.” [Jinn 18]

Some of the ‘Ulema (Islamic scholars) have expressed *Tawheed* as three categories;

First Division: *At-Tawheed Ar-Rububiyyah*
(The Oneness of Allaah (سبحانه وتعالى) in His Lordship)

Second Division: *At-Tawheed Al-Ulouhiyyah*
(The Oneness of Allaah (سبحانه وتعالى) in His Orders)

Third Division: *At-Tawheed Al-Asmaa wal Sifaat*
(The Oneness of Allaah (سبحانه وتعالى) in His Names and Attributes)

Such divisions were based upon the divine evidences and can be found together in a single verse of the Qur’ān;

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدُهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

“*Lord of the Heavens and of the Earth, and all that is between them; so worship Him, and be constant and patient in His Worship: do you know anyone one is worthy of the same Name as He?*” [Maryam 65]

When Allaah (سبحانه وتعالى) says, “*Lord of the Heavens and of the Earth, and all that is between them*” and that is *Tawheed Al-Rububiyyah*. Then Allaah (سبحانه وتعالى) says, “*So worship Him and be constant and patient in His Worship*” and here is *Tawheed Al-Ulouhiyyah* and when Allaah (سبحانه وتعالى) says, “*Do you know anyone one is worthy of the same Name as He?*” this is *Tawheed Al-Asmaa wal Sifaat*.

At-Tawheed Ar-Rububiyyah

This is the dedication of the actions of Allaah (سبحانه وتعالى) like creating, commanding, sovereignty and others to Him (سبحانه وتعالى) exclusively [1]. We take as part of our ‘Aqeedah in Allaah’s exclusive right of Creating and Commanding as He (سبحانه وتعالى) has said,

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

“*And to He is the Creating and the Command*” [Al-Aaraaf 54]

And we also take as our ‘Aqeedah that to Allaah (سبحانه وتعالى) alone belongs the sovereignty of all creation. Allaah (سبحانه وتعالى) says,

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“And to Allaah belongs the dominions of the Heavens and the Earth” [An-Noor 42]

This division of *Tawheed*, *Ar-Rububiyyah*, is accepted by even the *Kuffar* as most of them believe that Allaah (سبحانه وتعالى) is the only Creator, the only Provider, the one who governs all things and He (سبحانه وتعالى) does not have any assistance nor any equal His (سبحانه وتعالى) Kingdom. The Qur'an provides evidence that the *Kuffar* accept and believe in *Tawheed Ar-Rububiyyah* as opposed to *Tawheed Al-Uluhiyah*, which they deny. Allaah (سبحانه وتعالى) says,

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقْلٌ أَفَلَا تَتَّقُونَ

“Say: ‘Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?’ They will soon say, ‘Allaah’. Say, ‘Will ye not then show piety (to Him)?’” [Yunus 10:31]

Tawheed Al-Uluhiya

This is the dedication of the ritual actions of the servant of Allaah (سبحانه وتعالى) for His sake alone like *Ad-Du'a* (ritual petition), *Al-Khowf* (fear), *Al-Mahaba* (love), *At-Tawakkul* (reliance) and other ritual actions [2]. Allaah (سبحانه وتعالى) has said,

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O people! Worship your Lord, who created you and those who came before you, so that you may become God-fearing;” [Al-Baqara 2:21]

At-Tawheed Al-Uluhiyah was the call of all the Prophets from the first of them (i.e. Adam) to the last of them (i.e. Muhammad (صلى الله عليه وسلم)). Allaah (سبحانه وتعالى) has said,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“Not a messenger did We send before you except that we inspired him: that there is no god but I; therefore worship Me” [al-Anbiya 21:25]

And Allaah (سبحانه وتعالى) also said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَبِبُوا الطَّاغُوتَ

“And We sent to each nation a Prophet (with the command), ‘Worship Allaah and shun all Tawagheet (any idol, object or person that prevents men from doing good and leads them astray)’” [Al-Nahl 36]

And this *Tawheed of Ulouhiyah* is the one which the *Kuffar* negate and consequently, Allaah (سبحانه وتعالى) has made the *Mushrikeen* (idolators) *disbelievers* (*Kuffar*) because of this; making the spilling of their blood and the seizing of their wealth permissible as has been reported in the *Hadith Mutawaatir* (through a continuous chains of narrators) and in the *Saheehayn* (Bukhari and Muslim) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّىٰ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِي
دَمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

“I have been ordered to fight the people until they say, ‘There is no-one worthy of being worshipped except Allaah and if they say that there is no god but Allaah then their blood and wealth is considered protected from me except by the Haqq of Shari’ah and their account is to Allaah.’”

We will digress now to explain about the meaning of the saying, ‘*There is none worthy of worship except Allaah.*’ This statement, ‘*La ilaha illa Allaah*’ actually means, ‘*There is no-one worthy of worship except Allaah*’ as Allaah (سبحانه وتعالى) said to the *Al-Kaleem Musa* (عليه السلام) (i.e. the one Allaah (سبحانه وتعالى) spoke to),

إِنَّمَا اللَّهُ لَمَّا إِلَّا إِنَّمَا فَاعْبُدُنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“Verily, I am Allaah. There is no god except I. So worship me and establish the prayer in order to remember me.” [Ta Ha 14]

The statement of the first part of the Shahadah encompasses two pillars;

First: Negation in the part of saying, ‘There is none worthy of worship’. This negates completely any other object or person worshipped other than Allaah (سبحانه وتعالى) i.e. *Kufr bit Taaghout*

Second: Affirmation in the part of the saying, ‘Except Allaah’. This is the affirmation that the worship is for Allaah (سبحانه وتعالى) alone and there is no one to be associated with Him in His worship as there are no partners for Him in His Kingdom and His Lordship.

At-Tawheed can never become complete except with these two pillars, hence Allaah (سبحانه وتعالى) said,

فَمَنْ يَكْفُرُ بِالظَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا يُنْفِصَامُ لَهَا

“The one who declares disbelief in *Taaghout* and then believes in Allaah has grasped the trustworthy hand-hold than never breaks” [Al-Baqara 2:256]

And Allaah (سبحانه وتعالى) also says,

أَنِ اعْبُدُوا اللَّهَ وَاجْتَبِبُوا الطَّاغُوتَ

“Worship Allaah and shun all *Tawagheet* (any idol, object or person that prevents men from doing good and leads them astray)” [An-Nahl 36]

And it is reported in Saheeh Muslim that the Prophet (صلى الله عليه وسلم) said,

من قال : لا إله إلا الله و كفر بما يعبد من دون الله حرم ماله و دمه و حسابه على الله

“Whosoever says, ‘There is no god but Allaah and disbelieves in those things that are worshipped instead of Him his wealth and blood is prohibited and his account is with Allaah.”

At-Taaghout is everything that the worshipper takes as objects of worship (*Ma'boud*), to be followed (*Matbou'*) or obeyed (*Muta'a*) other than Allaah (سبحانه وتعالى) therefore exceeding their limits [3]. For example an object of worship which is a *Taaghout* could be an idol. A person who is *Taaghia* to be followed could be a priest, a magician or the evil scholars. And examples of people to be obeyed who are *Taaghout* are the great *Taaghouts* of this age like the evil law courts whether they be a local, national or international, the *Taaghout* governments in charge over the Muslim affairs, and those *Mushrikeen* rulers over

the Muslims, other examples include the legislating parliaments and similar councils such as the United Nations etc.

If mankind seek their ‘lords and priest’ to permit what Allaah has forbidden or to forbid what Allaah has allowed those people who do such an action become the ‘Abidun Lil Taaghout’ or the worshippers of those *Taaghout* and those changing Allaah’s law from the priests and lords are the *Taaghout*. Allaah says,

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضْلِلُهُمْ ضَلَالًاً بَعِيدًا

*“Have you not seen those who declare that they believe in the revelations that have come to you and to those before you? They wish to turn together for judgment (in their disputes) to the *Taaghout*, though they were ordered to declare disbelief in them. But Satan's wish is to lead them astray far away (from the right).”* [An-Nisa' 4:60]

And Allaah also says,

أَتَخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرِيمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانُهُ عَمَّا يُشْرِكُونَ

“They took their Rabbis and their Monks to be their Lords and Legislators besides Allaah and took the Messiah, the son of Mary, while they were commanded to worship, obey and follow none but one God/Allaah; none has the right to be worshipped or followed and to legislate but he, praise and glory be to him from having the partners they associate with him.” [At-Tauba 9:31]

And reported on the authority of Adie bin Haatim in Sunan Tirmidhi that he heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) reciting the above ayah and he said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

فَقُلْتُ لَهُ: إِنَا لَسْنَا نَعْبُدُهُمْ. قَالَ: أَلَيْسُ يُحرّمُونَ مَا أَحْلَلَ اللَّهُ فَتُحرّمُونَهُ، وَيُحَلُّونَ مَا حَرَّمَ اللَّهُ فَتُحَلُّونَهُ؟ فَقُلْتُ: بَلِي قَالَ: فَتَلَكَ عَبَادَهُمْ

‘O Prophet of Allaah! We did not worship them. The Prophet replied, ‘Did they (the Rabbis and Monks) not make Halaal (allowed) for

them the Haraam (prohibited things) and made Haraam for them what was Halaal.’ And I replied ‘Indeed’. He (عليه و سلم صلی الله) replied, ‘That is your worship to them.”

The ‘Ulema (scholars) have reached consensus regarding the explanation of the above ayah from what is reported through the above hadith (saying) of the Prophet (صلی الله علیہ و سلم). Another aspect of making what follows when declaring disbelief in Taaghout is enmity and hatred towards it and to never accept its worship (including following and obeying) in any circumstance. Allaah (سبحانه وتعالی) has said,

قدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِّنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبُغْضَاءُ أَبْدًا حَتَّىٰ تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ

“There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to their people, ‘Surely we disassociate ourselves from you and all that you worship besides Allaah. We have rejected you, and there has arisen, between us and you, enmity and hatred forever; until you believe in Allaah and Him alone.’ [Mumtahina 4]

And Allaah (سبحانه وتعالی) has said,

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ

“Those who shun At-Taaghout and fall not into its worship, and turn to Allaah in repentance for them is Good News: so announce the Good News to My Servants [Az-Zumar 39:17]

Ibn Qayyam (*rahimahullah*) said,

“All of the ayah in the Qur'an contain a propagation of this *Tawheed* to proclaim and testify it and to encompass it, this is because the Qur'an contains the following types of ayaat,

Regarding news about Allaah (سبحانه وتعالی), his Names, Attributes and Functions, and this is Tawheed ar-Rububiyyah and Taheed Sifaat.

Or regarding a call to worship Him (سبحانه وتعالی) alone without ascribing any partners to Him (سبحانه وتعالی) and to reject, denounce and eradicate whatever is worshipped other than He (سبحانه وتعالی) or an order to fulfil the ritual acts and to

forbid anything that opposes that (i.e. doing *Muharamaat* (forbidden actions), and this is Tawheed Uluhiyyah and ‘Ibaadah.

Or speaking well about the people of Tawheed and obedience to Allaah (سبحانه وتعالى) and what He (سبحانه وتعالى) has done for them in this life and how He (سبحانه وتعالى) will do good to them in the Hereafter, and this is a part of making Allaah (سبحانه وتعالى) One.

Or speaking the news about the people of *Shirk* (idolators) and how He (سبحانه وتعالى) has dealt with them in this earth from their punishment or what punishment Allaah (سبحانه وتعالى) will give them as a result of their bad actions and this recompense for those who have left the order of *Tawheed*.”

This subject of *Tawheed* is the reality of the *Deen* (religion, way of life) of Islaam the only system of life which Allaah (سبحانه وتعالى) will accept as He (سبحانه وتعالى) said,

وَمَنْ يَتَّسِعُ غَيْرُ الْأَسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam (submission to Allaah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost.” [Al-Imraan 3:85]

This type of Tawheed contains all matters of worship and one must perform such actions for Allaah (سبحانه وتعالى) sincerely. Allaah (سبحانه وتعالى) said,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءٌ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

“And they have been ordered except to worship Allaah giving sincerely devotion, being true in faith; to establish the prayers and pay the Zakaah; that is the right and straight religion.” [Al-Bayyinah 98:5]

At-Tawheed al-Asmaa' was Sifaat

This is the dedication of the specific and special names and attribute to Allaah (سبحانه وتعالى) alone which He (سبحانه وتعالى) has given Himself [4]. Two matters are of utmost importance in this division;

Firstly: Confirmation of the Names and Attributes Allaah (سبحانه وتعالى)

This is confirming and affirming the Names and Attributes of Allaah (سبحانه وتعالى) contained within the Islamic texts of the Qur'an and the Sunnah which Allaah (سبحانه وتعالى) has confirmed upon Himself.

Secondly: Negation of making any Similitude

This is negating and rejecting any comparison between Allaah (سبحانه وتعالى) and His creation in any of His Names and Attributes since Allaah (سبحانه وتعالى) has said,

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“*Nothing is like Him and He is the All-Seeing and the All-Hearing.*” [Ash-Shura 11]

The evidence for the two matters is contained in the above ayah when Allaah (سبحانه وتعالى) says, ‘and He is the All-Seeing and the All-Hearing’ - this is confirmation of Allaah’s Attributes of Seeing and Hearing. And Allaah’s (سبحانه وتعالى) saying, ‘*Nothing is like Him*’ is evidence for negating any similitude between Allaah (سبحانه وتعالى) and His creation as nothing is like Allaah (سبحانه وتعالى) and Allaah (سبحانه وتعالى) is unlike anything.

In the topic of *Tawheed al-Asma was Sifaat*, there are two misguided groups of people. The first went upon the way of similitude making similarity between Allaah (سبحانه وتعالى) and His creation saying, ‘Allaah has Hearing like our hearing and He (سبحانه وتعالى) has Sight and Seeing the way we have Sight and Seeing’. Such are they as well in regards to the other Names and Attributes of Allaah (سبحانه وتعالى). The answer to these people is the ayah, ‘*Nothing is like Him*’.

The second misguided group avoided what the first group fell within regarding making similitude, however, they are upon the path of negating Allaah’s (سبحانه وتعالى) Names and Attributes through suspending what Allaah (سبحانه وتعالى) has confirmed upon Himself and what His Messenger has affirmed in relation to His (سبحانه وتعالى) Names and Attributes. They say, ‘Allaah (سبحانه وتعالى) does not Hear nor See.’ Or they negate the attributes of Allaah (سبحانه وتعالى) being Above and Rising upon His Throne and also negating others from His (سبحانه وتعالى)

) Attributes. The answer to these people is the ayah, ‘*and He is the All-Seeing and the All-Hearing*’.

The correct position is to believe in Allaah (سبحانه و تعالى), His Names and Attributes those that Allaah (سبحانه و تعالى) has mentioned in His Book i.e. the Qur'an and those that the Prophet (صلی الله علیہ وسلم) had informed us about without any changing of their meaning (*tahreef*) or without suspension (*ta'teel*) or without to question how His Attributes or what form they take (*takeeyf*) nor to make similarity (*tamtheel*). Allaah (سبحانه و تعالى) has said, ‘*Do you know anyone one is worthy of the same Name as He?*’ [Maryam 65] and Allaah (سبحانه و تعالى) has said, ‘*And there is nothing like unto Him*’ [Ikhlaas 112:4]. We should say, ‘Allaah (سبحانه و تعالى) has Hearing unlike the hearing of creation and Sight unlike the seeing of the Creation.’

As-Shirk – Making Partners With Allaah

After making such things clear regarding *Tawheed* know that the opposite of *Tawheed* is *Shirk*. And *Shirk* [5] is the association with Allaah (سبحانه و تعالى) other partners to those actions and obligations which are specific to Allaah (سبحانه و تعالى). Allaah (سبحانه و تعالى) has spoken about what the *Mushrikeen* (idolators) will say to their lords and gods when they are together in the fire,

تَالَّهُ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ إِذْ نُسَوِّيْكُمْ بِرَبِّ الْعَالَمِينَ

“*By Allaah, we were truly in an error manifest, When we held you as equals with the Lord of the Worlds.*” [Ash-Shuaraa 26: 97-98]

Shirk has been divided into two division; firstly *Shirk Akbar* (the greater type of association with Allaah (سبحانه و تعالى)) and *Shirk Asghar* (the lesser type of association).

The First type of Shirk: *Al-Shirk Al-Akbar*

This is the type of *Shirk* if one falls within it, causes them to leave the *Millah* (deen) of *Islaam*. Allaah (سبحانه و تعالى) will never forgive such a person except through sincere repentance. If the perpetrator were to meet Allaah (سبحانه و تعالى) with such actions he will fall forever within the Hellfire since Allaah (سبحانه و تعالى) has said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“*Verily Allaah does not forgive those that make partners / associate with Allaah,*

but He forgives whatever is less than that to whomever He wishes.” [An-Nisa’ 4:48]

And Allaah (سبحانه وتعالى) has said,

إِنَّمَا مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ التَّارُ

“Whoever makes partners with Allaah, He will prohibit the paradise for them and their abode will be the Hellfire.” [Al-Ma’ida 5:72]

Shirk Akbar has numerous types, however, essentially all these types are based upon the following four divisions;

Shirk Ad-Du’ā (associating in Calling upon others besides Allaah) (سبحانه وتعالى)

Those who call upon or invoke anyone else besides Allaah (سبحانه وتعالى), be they from the *Awliya’* (people close to Allaah) (سبحانه وتعالى), the *Saaliheen* (good people) or even the *Shuhadaa* (martyrs in Allaah’s way) (سبحانه وتعالى) from those who have passed away, have performed an action that has brought the wrath of Allaah (سبحانه وتعالى). Allaah (سبحانه وتعالى) has mentioned this type of *Shirk* in the Holy Qur’an and He (سبحانه وتعالى) has said,

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا يُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“If anyone invokes, besides Allaah, any other god, he has no authority thereafter; and his reckoning will be only with his Lord! And surely the Unbelievers will have no success.” [Al-Mu’minoun 117]

Shirk At-Ta’ah (associating in obeying others than Allaah) (سبحانه وتعالى)

This is the obedience to the Rabbis and Priests, the scholars and the rulers in disobeying what Allaah (سبحانه وتعالى) has ordered. Allaah (سبحانه وتعالى) has said,

اَتَخَذُوا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا اُمِرُوا اِلَّا لِيَعْبُدُو اَلَّهَ وَاحِدًا لَا اِلَهَ اِلَّا هُوَ سُبْحَانُهُ عَمَّا يُشْرِكُونَ

“They took their Rabbis and their Monks to be their Lords and Legislators besides Allaah and took the Messiah, the son of Mary, while they were commanded to worship, obey and follow none but one God/Allaah; none has the right to be worshipped or followed and to legislate but he, praise and glory be to him from having the partners they associate with him.” [At-Tauba 9:31]

And we have already mentioned the hadith narrated by Adie bin Haatim رضي الله عنه (سُبْحَانَهُ وَتَعَالَى) regarding this ayah. Allaah has said,

يَوْمَ نُقَلِّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ # وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّوْنَا السَّبِيلَا

“The Day that their faces will be turned upside down in the Fire, they will say, ‘Woe to us! Would that we had obeyed Allaah and obeyed the Messenger!’ And they would say, ‘Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.” [Al-Ahzaab 33:66-67]

And Allaah (سُبْحَانَهُ وَتَعَالَى) has said,

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

“And no-one has the right to share in His decision.” [al-Kahf 26]

Shirk Al-Mahabbah (associating in loving others with Allaah)

This type of *Shirk* is the association with Allaah (سُبْحَانَهُ وَتَعَالَى) others whom the servant loves the way they love Allaah (سُبْحَانَهُ وَتَعَالَى) or even more. Allaah (سُبْحَانَهُ وَتَعَالَى) says,

وَمِنَ النَّاسِ مَنْ يَتَخَذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا
لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

“Yet there are men who take (for worship) others besides Allaah, as equal (with Allaah): They love them as they should love Allaah. But those of Faith are overflowing in their love for Allaah. If only the unrighteous could see, behold, they would see the penalty: that to Allaah belongs all power, and Allaah will strongly enforce the penalty.” [Baqara 2:165]

Al-Mahabbah (Love) has different levels and types, as Ibn Qayyim has explained,

“And there are four types of Love which one must separate and explain. Those who have fallen into misguidance are unable to distinguish between them;

“The first division is *Mahabat Allaah* (Love of Allaah). This type of love is not sufficient to save oneself from the Hellfire nor from the Punishment of

Allaah (سبحانه وتعالى). It is also not enough to attain the happiness of the reward in the Here After. This is because the *Mushrikeen*, the Jews, the worshippers of the Cross (Christians) amongst others claim this love to Allaah (سبحانه وتعالى).

“The second division is *Mahabah Ma Yuhib Allaah* (Loving what Allaah (سبحانه وتعالى) loves). This is the type of love which if manifest, makes one enter *Islaam* and leave the *Kufr* (disbelief) darkness they were in. The ones whom Allaah (سبحانه وتعالى) loves are those who establish this love and are definite in it.

“The third division is *Al-Hub Lillaah Wa Feehi* (The love for Allaah (سبحانه وتعالى) and the love for the sake of Allaah (سبحانه وتعالى)). This type of love is necessary for all those who wish to love Allaah (سبحانه وتعالى). The love cannot become complete unless one loves Allaah (سبحانه وتعالى) and loves for Allaah’s (سبحانه وتعالى) sake.

“The fourth division is *Al-Hub Ma’a Allaah* (The love with Allaah (سبحانه وتعالى)). This type of love is the *Shirk* (associating) type of love. Any person who loves anything in association to Allaah (سبحانه وتعالى) and not for Allaah (سبحانه وتعالى) exclusively, nor for the sake of Allaah (سبحانه وتعالى) has made a competitor with Allaah (سبحانه وتعالى) and this is only the love of the *Mushrikeen* (idolators).”

Shirk Al-Niyyah wal Iraadah wal Qasd

(associating in the intention, wish and goal)

This type of *Shirk* is the performing of an action for other than the sake of Allaah (سبحانه وتعالى). Allaah (سبحانه وتعالى) states,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَرِزْقَهَا نُوفَّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسِّنُونَ #
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبَطَ مَا صَنَعُوا فِيهَا وَبَاطَلُ مَا كَانُوا
يَعْمَلُونَ

“Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!” [Houd 15-16]

Allaah (سبحانه وتعالى) has always said,

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ # أَلَا لِلَّهِ الدِّينُ الْخَالِصُ
وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أُولَئِكَ مَا تَعْبُدُهُمْ إِلَّا لِيُقْرَبُونَا إِلَى اللَّهِ رُلْفَى إِنَّ اللَّهَ يَحْكُمُ

بِئْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَادِبٌ كَفَّارٌ

“Verily it is We Who have revealed the Book to thee in Truth: so serve Allaah, offering Him sincere devotion. Is it not to Allaah that sincere devotion is due? But those who take for protectors other than Allaah (say): ‘We only serve them in order that they may bring us nearer to Allaah.’ Truly Allaah will judge between them in that wherein they differ. But Allaah guides not such as are false and ungrateful.” [Zumar 2-3]

It is reported by Muslim upon the authority of Abu Hurayra (رضي الله عنه) that the Prophet ﷺ said,

قالَ اللَّهُ تَعَالَى: أَنَا أَغْنِيُ الشَّرْكَاءِ عَنِ الشَّرِّكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ مَعِي فِيهِ غَيْرِي
ثَرَكْتُهُ وَشَرَكْهُ

“Allaah said, ‘I am the Self-Sufficient, Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allaah.’”

The Second type of Shirk: *Al-Shirk Al-Asghar*

This is the type of *Shirk* that does not take the performer out of the fold of Islaam and if that person were to meet Allaah (سبحانه وتعالى) with such an action, then he is beneath the Will of Allaah (سبحانه وتعالى), whether He (سبحانه وتعالى) wishes to forgive or to punish that person. However, such a person will not reside in the Hellfire forever as a result of that action; but must be purified from such an action through torment in the Hellfire for a period. This is because the ruling of *Shirk al-Asghar* is one below the ruling for *Al-Shirk* (*Akbar*) and Allaah (سبحانه وتعالى) has said,

إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشْرِكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Verily Allaah does not forgive those that make partners / associate with Allaah, but He forgives whatever is less than that to whomever He wishes.” [An-Nisa’ 4:48]

Shirk Asghar has numerous forms and types, however for brevity we will only recount four aspects of it;

Showing Off

It is reported by Imaam Ahmed amongst others with a good chain of narrators that the Prophet ﷺ said,

أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشَّرْكُ الْأَصْغَرُ فَسُئِلَ عَنْهُ قَالَ: الرِّيَاءُ

“I fear for you from *Shirk al-Asghar* (minor form of association)’ They (the Sahabah) asked about it and he replied, ‘Showing off.’”

And it is reported by Ibn Hibban in his *Saheeh* that the Prophet ﷺ said,

الشَّرْكُ فِي هَذِهِ الْأُمَّةِ أَحْفَى مِنْ دَبِيبِ النَّمْلَةِ قَالُوا: كَيْفَ نَنْجُو مِنْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: قُلْ لِلَّهِمَ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

“*Shirk* in the Muslim nation is more inconspicuous than the creeping of black ant.’ They asked, ‘How can we be saved from it?’ He said, ‘Say: O Allaah! I take your refuge for that I should ascribe any partner with you, being conscious of that, and I beg Your pardon for associating with you in what I am not aware of.’”

Making an Oath by other than Allaah (سبحانه وتعالى)

If one makes an oath by other than Allaah (سبحانه وتعالى) but in doing so does not mean that the thing being sworn by is as great as Allah (سبحانه وتعالى), then this is *Shirk al-Asghar*. However, if one swears by an object, person or thing and believes that this object is on an equal footing as Allaah (سبحانه وتعالى) then this becomes *al-Shirk al-Akbar* and takes one outside of Islaam.

It is reported in Tirmidhi, Abu Dawood and by Imaam Ahmed on the authority of Ibn Omar (رضي الله عنهم) that the Prophet ﷺ said,

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

“Whoever takes an oath by other than Allaah has performed Kufr or Shirk”

Saying to another Person: ‘Whatever Allaah (سبحانه وتعالى) wished and what you wished’

If something befalls a person that is beneficial as a result of the effort of another person, and then one says to the other, ‘This is because of what Allaah (سبحانه وتعالى) wished and what you wished,’ or if they say, ‘This is from Allaah (سبحانه وتعالى) and from you,’ or ‘I am still alive because of Allaah (سبحانه وتعالى) and you,’ or if they were to say, ‘If I wasn’t for Allaah (سبحانه وتعالى) or for you such and such would not have happened,’ this is all *al-Shirk al-Asghar* if the person believes that Allaah (سبحانه وتعالى) was *al-Qadir* (Mighty and in charge) alone over all things. However, if he really believes that such a person can compete or assist with Allaah (سبحانه وتعالى) in His Disposition of the Affairs or in His Will and Desire, then that is *al-Shirk al-Akbar* and takes one out of Islaam.

The evidence for this is what has been confirmed in Sunan Ibn Maajah and an-Nisa’i that a person came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said,

مَا شَاءَ اللَّهُ وَشِئْتَ، قَالَ: أَجَعَلْتَنِي اللَّهُ نِدًّا؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ

“Whatever Allaah and you wished,’ He replied, ‘Do you set me up as a competitor with Allaah? You should say, ‘Whatever Allaah Wishes alone.’”

And it is reported in Sunan Abu Dawood by a complete and correct chain of narrators on the authority of Huzafah that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

“Do not say, ‘Whatever Allaah and so-and-so person wished.’ Say, ‘Whatever Allaah Wished and then whatever so-and-so person wished.’”

There is no doubt that if one were to say, ‘Whatever Allaah (سبحانه وتعالى) Wishes alone,’ then that is the most complete, sincere and is distant from performing *Shirk* and setting up partners with Allaah (سبحانه وتعالى).

Wearing Rings and Amulets

If one were to wear such rings and amulets as forms of protection and did not believe that they benefited or prevented harm by themselves nor could not help except by the Will and Help of Allaah (سبحانه وتعالى) then this is *Shirk al-Asghar*. However, if the bearer of such amulets believed that they could bring about benefit without Allaah’s Leave or believed that they could help in addition to

Allaah (سبحانه وتعالى) then this is *Shirk al-Akbar*, the type that takes one out of Islaam; this is because they believe that such an object can cause benefit or harm without Allaah (سبحانه وتعالى).

If the bearer of such rings and amulets believed that such objects were a cause for help or a way to gain protection and that they could not provide such benefits by themselves, then such person is performing *Shirk Asghar*; this is because he is taking such objects which have no decision, might nor is a valid Islamic solution or form of protection.

The evidence for this is what is reported on the authority of ‘Umraan bin Husayn by Imaam Ahmed that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw a man carrying in his hand an amulet made from gold and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) inquired,

أَنَّ النَّبِيَّ رَأَى رَجُلًا فِي يَدِهِ حَلْقَةً مِنْ صُفْرٍ ، فَقَالَ: مَا هَذِهِ ؟ قَالَ: مِنَ الْوَاهِنَةِ ، فَقَالَ:
إِنْزِعْهَا فَإِنَّهَا لَا تَنْرِيدُكَ إِلَّا وَهُنَّا، فَإِنَّكَ لَوْ مُتَّ وَهِيَ عَلَيْكَ مَا أَفْلَحْتَ أَبَدًا

“What is that?” He replied, ‘Something to protect me from weakness.’ The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Cast it off, for verily, it would only increase your weakness. And if you die with it on, you will never succeed.’”

And it is also reported by Ibn Masoud (رضي الله عنه) in Musnad Imaam Ahmed and Sunan Abu Dawood that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

إِنَّ الرُّقُى وَالْتَّمَائِمِ وَالْتَّوْلَةِ شَرُكٌ

“Charms, Amulets and Spells are acts of Shirk”

Al-Islaam, Emaan And Ihsaan

It is reported in Saheeh Muslim upon the authority of Omar bin Khattab that,

بِينما نحن جلوس عند رسول الله ذات يوم إذ طلع علينا رجل شديد بياض الثياب
شديد سواد الشعر ، لا يرى عليه أثر السفر ، ولا يعرفه منا أحد حتى جلس إلى النبي
فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه ، وقال: يا محمد أخبرني عن
الإسلام ، فقال رسول الله: الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله ،
وتقيم الصلاة ، وتحتفي الزكاة ، وتصوم رمضان ، وتحجج البيت إن استطعت إليه سبيلاً

قال: صدقت فعجبنا له يسأله ويصدقه ، قال: أخبرني عن الإيمان قال: أن تؤمن بالله ، وملائكته ، وكتبه ، ورسله ، واليوم الآخر ، وتومن بالقدر خيره وشره قال: صدقت ، قال: فأخبرني عن الإحسان ، قال: أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك قال: فأخبرني عن الساعة ، قال: ما المسئول بأعلم من السائل قال: فأخبرني عن أماراها ، قال: أن تلد الأمة ربّتها ، وأن ترى الحفاة العراة العالة رعاء الشاء يتظاولون في البنيان ، ثم انطلق فلبست ملائياً ، ثم قال: يا عمر ، أتدرى من السائل ؟ قلت : الله ورسوله أعلم ، قال: فإنه جبريل أتاكم يعلمكم دينكم

صلى الله عليه و سلم “One day we were sitting in the company of Allaah’s Apostle (صلی الله علیہ و سلم) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

At last he sat with the Apostle (صلی الله علیہ و سلم). He knelt before him placed his palms on his thighs and said: ‘O Muhammad (صلی الله علیہ و سلم)! inform me about *al-Islaam*’. The Messenger of Allaah (صلی الله علیہ و سلم) said: ‘Al-Islam implies that you testify that there is no god but Allaah and that Muhammad is the messenger of Allaah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey’. He (the inquirer) said: ‘You have told the truth’.

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: ‘Inform me about *Iman* (faith). He (the Holy Prophet) replied: That you affirm your faith in Allaah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil’. He (the inquirer) said: ‘You have told the truth’.

He (the inquirer) again said: ‘Inform me about *al-Ihsan* (performance of good deeds)’. He (the Holy Prophet) said: ‘That you worship Allaah as if you are seeing Him, for though you don’t see Him, He, verily, sees you’. He (the enquirer) again said: ‘Inform me about the hour (of the Doom)’. He (the Holy Prophet) remarked: ‘One who is asked knows no more than the one who is inquiring (about it)’. He (the inquirer) said: ‘Tell me some of its indications’. He (the Holy Prophet) said: ‘That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings’.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his

way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: ‘Umar, do you know who this inquirer was?’ I replied: ‘Allaah and His Apostle knows best’. He (the Holy Prophet) remarked: ‘He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

Emaan And It's Negations

According to the scholars of *Ahl Sunnah*, *emaan* includes the belief in the heart, the speech and words by the tongue and the action of the limbs. It increases by obedience to Allaah (سبحانه وتعالى) and decreases by disobedience to Allaah (سبحانه وتعالى [6]). The evidence for such is the saying of the Prophet ﷺ (وتعالى سلم) as recorded in Saheeh Muslim,

الإيمان بضع وسبعون أو بضع وستون شعبة فأفضلها قول لا إله إلا الله ، وأدنها إماتة الأذى عن الطريق ، والحياة شعبة من الإيمان

“*Emaan* has more than seventy odd branches of which the most important is the recitation of *Kalimah* (*Laa ilaha illAllaah*) ‘There is no one worthy of worship but Allaah’, and the least one is to remove some obstacle from the way; and modesty also is a part of *Imaan*.”

In the above explanation about what *emaan* is, the Prophet ﷺ included the saying of the *Shahadah* (testification of faith), and this is an evidence to including sayings as part of *emaan*. In addition, the Prophet ﷺ mentioned the removing of any obstacle from the pathway as being included in the definition of *emaan*, and this is an evidence to include actions as part of *emaan*.

The Prophet ﷺ is also recorded in Saheeh Muslim as saying,

من رأى منكم منكراً فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه
وذلك أضعف الإيمان

“Whoever sees a *Munkar* (evil thing) change it by his hand and if he is unable to then change it by his tongue (i.e. speak against it). If he is unable to do so then hate it in his heart and that is the weakest part of *emaan*.”

The evidence that *emaan* increases and decreases can be found in the Words of Allaah (سبحانه وتعالى) when He (سبحانه وتعالى) has said,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ

“It is He who sent down tranquility into the hearts of the Believers, that they may increase faith to their emaan.”

And He (سبحانه وتعالى) has said,

وَإِذَا مَا أُنزِلتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

“Whenever there comes down a surah (verses or chapter from the Qur'an), some of them say, ‘Which of you has had his emaan increased by it?’ Those who believe, their emaan is increased and they do rejoice.”

Consequently, when one confirms that *emaan* can increase one must naturally believe the opposite i.e. that it can also decrease since for it to increase from one level to another it is going from a level of *emaan* that was lower to a level that is higher. Additional evidence to support that *emaan* decreases is the hadith recorded in Saheeh Muslim that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

ما رأيت من ناقصات عقل ودين أغلب لذى لب منك

Indeed, *Ahl Sunnah wal Jama'ah* takes the central position between the two misguided sects; the first is the *Khawaarij* and the second is the *Murji'ah*.

The *Khawaarij* exaggerated regarding the topic of *emaan* as they would make *takfeer* (ex-communication) upon a person who performed a sin. Consequently, they would declare those who do *zina* (adultery), steal, whoever drinks alcohol and performs other such evil actions as *murtadeen* (apostates). It has been reported that these *Khawaarij* would leave the deen of *Islaam* easily and would be the dogs of the fire and they are the worst of creation; we ask Allaah (سبحانه وتعالى) peace and safety from them.

The *Murji'ah* are those who believe that the actions are not part of *emaan* and consequently they do not make *takfeer* (i.e. calling someone a disbeliever) upon a person except if they accept it by their heart. They do not make *takfeer* upon the one who prostrates to an idol or the one who asks help from other than Allaah (سبحانه وتعالى) nor to the one who curses or swears upon Allaah (سبحانه وتعالى) or His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Messenger (سبحانه وتعالى). They only see *Kufr* (disbelief) if the heart alone rejects the truth; we ask Allaah (سبحانه وتعالى) peace and safety from them.

Both of the two above groups are upon misguidance and innovation; we seek refuge with Allaah (سبحانه وتعالى) from such. The root cause of their misunderstanding is their viewing emaan as a single unit. If part of it is removed then all of it is vanished and if some of it is confirmed then all of it is confirmed. When they say that emaan increases and decreases what they mean is that some of the emaan can go whilst the other part remains.

Whereas, Ahl Sunnah are in agreement that a person cannot be called a Kaafir (disbeliever) for falling into sin. However, if they fall within one of the negations of emaan, those actions which have been reported to us by the Shari'ah texts, in so doing they will leave the fold of Islaam.

The Negations of Emaan and Islaam

The first and most prominent action that takes one outside the fold of Islaam is performing *al-Shirk* (associating with Allaah (سبحانه وتعالى) any partner). For example for a person to call out and seek help to other than Allaah (سبحانه وتعالى), or to sacrifice livestock for other than Him (سبحانه وتعالى). Whosoever performs other such *Ibaadaat* (ritual actions) for other than His sake has committed *Kufr* (disbelief). Those who call upon Ali (رضي الله عنه), al-Badowie, Abdul Qadir al-Jaylaani or others, or those who call upon the trees, the stones, the Angels or even the Prophets (عليه السلام) have performed acts of *Kufr* (disbelief). Allaah (سبحانه وتعالى) has said,

إِنَّ اللَّهَ لَا يَعْفُرُ أَنْ يُشْرِكَ بِهِ وَيَعْفُرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Verily Allaah does not forgive those that make partners / associate with Allaah , but He forgives whatever is less than that to whomever He wishes.” [An-Nisa’ 4:48]

And it is reported in Saheeh Muslim upon the authority of Jaabir bin Abdullah (رضي الله عنه) that the Prophet (صلی الله علیہ وسلم) said,

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكَ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ لَقِيَهُ يُشْرِكَ بِهِ شَيْئًا دَخَلَ النَّارَ

“Whoever meets Allaah without ascribing any partners with Him will enter Paradise. And whosoever meets Allaah ascribing partners with Him in any matter will enter the Hellfire.”

Another of the negations of emaan is the performing of al-Sihr (magic). This is because Allaah (سبحانه وتعالى) said,

سُلَيْمَانٌ وَلَكِنَ الشَّيَاطِينَ كَفَرُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ وَاتَّبَعُوا
وَمَارُوتَ وَمَا يُعْلَمَانِ مِنْ السِّحْرِ وَمَا أُثْرِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ يُعْلَمُونَ النَّاسَ
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءَيْنَ فَلَا تَكْفُرُ فَيَتَعَلَّمُونَ مِنْهُمَا مَا أَحَدٌ حَتَّى يَقُولَا إِنَّمَا
وَلَا يَنْفَعُهُمْ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ
الآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي
كَائِنَا يَعْلَمُونَ

“They followed what the Shayateen gave out (falsely) against the power of Solomon: the Kuffar (disbelievers) were not Solomon, but the Shayateen who taught men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: ‘We are only for trial; so do not become Kaafir (disbelievers).’ They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allaah’s permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!” [2:102]

Another negation of Islaam is *Al-Istihza’* (mocking). This could be deriding Allaah (سبحانه وتعالى), or His Prophets, His Deen of Islaam or even by mocking any single of it’s *Hukm* (rule) or *Shi’aar* (rituals like fasting, Hajj, Salaah etc). Allaah (سبحانه وتعالى) has said,

يَحْذِرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةً تُبَيَّنُهُمْ بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزُئُوا إِنَّ اللَّهَ
مُخْرِجٌ مَا تَحْذِرُونَ... وَلَئِنْ سَأَلْتُهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبَا اللَّهِ وَآيَاتِهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ... لَا تَعْذِرُوا قَدْ كَفَرُوكُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَائِفَةٍ
مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

“The Hypocrites are afraid incase a Surah (chapter from the Qur’ān) should be sent down about them, showing them what is (really) in their hearts. Say, ‘Mock you!’ But verily Allaah will bring to light all that ye fear (should be revealed). If thou dost question them, they declare (with emphasis): “We were only talking idly and in play.” Say, ‘Was it at Allaah, and His Signs, and His Messenger, that you

were mocking? Make no excuse! you have rejected emaan after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are the sinners.” [Tauba 9:64-66]

Another one of the negations of Imaan is to show one’s support and friendship to the Jews, Christians or to the *Mushrikeen* (idolators) over and above the Muslims this may take the form of allying with a *Kaafir* to fight or target another Muslim. Allaah (سبحانه وتعالى) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أُولَئِكَ بَعْضُهُمْ أُولَئِكَ بَعْضٌ وَمَن يَتَوَلَّهُمْ
مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who believe! Do not take the Jews and Christians as awliya (friends, protectors) since they are only awliya to one another. Whosoever allies with them from amongst you he is one of them. Verily Allaah does not guide an oppressive nation.” [al-Maida 5:51]

Emaan In The Ghayb (Unseen)

It is part of the ‘Aqeedah of Ahl Sunnah wal Jama’ah to have *emaan* in everything that is reported by Allaah (سبحانه وتعالى) and His Messenger (صلی الله علیہ وسلم) if is confirmed to be *Saheeh* (correct). This applies to all matters however, more so in belief matters pertaining to the *Ghayb* (unseen). Allaah (سبحانه وتعالى) has said,

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

“Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them”

Imaam Bukhaari has reported in his *Saheeh* on the authority of Ibn ‘Umar that the Prophet (صلی الله علیہ وسلم) said,

مفاتيح الغيب خمس لا يعلمهن إلا الله إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام وما تدرى نفس ماذا تكسب غدا وما تدرى نفس بأي أرض تموت إن الله علیم خبير

"Keys of the unseen knowledge are five which nobody knows but Allaah; 'Verily the knowledge of the Hour is with Allaah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allaah is full knowledge and He is acquainted (with all things).'" [Luqman 31:34]

And from the examples of the Unseen include believing in *Al-'Arsh* (the Throne of Allaah) (سبحانه وتعالى) and *Al-Kursi* (the Chair). Allaah has said,

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَلْتُو كُمْ أَيْكُمْ
أَحْسَنُ عَمَلاً وَلَئِنْ قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ

"He it is who created the heavens and the earth in six Days - and His Throne was over the waters - that He might test you, which of you is best in conduct. But if you were to say to them, 'You shall indeed be raised up after death', the Unbelievers would be sure to say, 'This is nothing but obvious sorcery!'" [Hud 11:7]

And Allaah has said,

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

"His Throne does extend over the heavens and the earth" [Al-Baqara 2:255]

Other examples of belief matters pertaining to the Unseen include the Punishment and Blessings in the grave and the questioning of the servants by the two Angels therein. Allaah (سبحانه وتعالى) says,

فَوَقَاهُ اللَّهُ سَيِّئَاتَ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ النَّارُ يُعَرَّضُونَ عَلَيْهَا غُدُوًّا
وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

"Then Allaah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established, 'Cast you the People of Pharaoh into the severest Penalty!'" [Al-Ghaafir 40: 45-46]

And Allaah also says,

سُنُدِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

“We shall punish them twice: and in addition shall they be sent to a grievous penalty.” [Tauba 9:101]

It is reported in Saheeh Bukhaari upon the authority of Anas bin Maalik (رضي) رضي (الله عنـهـ) that the Prophet ﷺ (صـلـى اللـهـ عـلـيـهـ وـسـلـمـ) said,

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّ عَنْهُ أَصْحَابَهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نَعَاهِمْ ، قَالَ : يَأْتِيهِ مَلْكَانٌ فَيُقْعِدُهُ فِي قَبْرِهِ فَيَقُولُ لَهُ : مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ ، قَالَ : فَأَمَا الْمُؤْمِنُ فَيَقُولُ : أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولِهِ ، قَالَ : فَيَقُولُ لَهُ : انْظُرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبْدَلْنَا اللَّهَ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ قَالَ نَبِيُّ اللَّهِ : فَيَرَاهُمَا جَمِيعًا ، قَالَ قَاتِدَةُ وَذَكْرُ لَنَا : أَنَّهُ يُفْسَحُ فِي قَبْرِهِ ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنْسٍ ، قَالَ : وَأَمَا الْمُنَافِقُ وَالْكَافِرُ فَيَقُولُ لَهُ : مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ ؟ فَيَقُولُ : لَا أَدْرِي ، كَنْتُ أَقُولُ مَا يَقُولُ النَّاسُ ، فَيَقُولُ : لَا دَرِيتُ وَلَا تَلَيْتُ ، وَيَضْرِبُ بَمَطَارِقَ مِنْ حَدِيدٍ ضَرِبةً ، فَيَصِحُّ صِحَّةً ، يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ

الثَّقَلَيْنِ

“When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him, ‘What did you use to say about this man, Muhammad?’ He will say, ‘I testify that he is Allaah’s slave and His Apostle’. Then it will be said to him, ‘Look at your place in the Hell-Fire. Allaah (سبحانه وتعالى) has given you a place in Paradise instead of it.’ The Prophet ﷺ (صـلـى اللـهـ عـلـيـهـ وـسـلـمـ) added, ‘The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say! It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’ān).’ Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns.”

Belief in Resurrection

Amongst the other details of the ‘Aqeedah of the Unseen is believing in the resurrection after death and the Day of accountability for all actions of all creation on this Great Day of hardship and dread. Allaah (سبحانه وتعالى) says,

وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

“And know for a surety that you will be gathered unto Him” [Baqara 2:203]

Allaah (سبحانه وتعالى) also says,

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَعْبَثُ مَنِ فِي الْقُبورِ

“And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allaah will raise up all who are in the graves.” [Hajj 22:7]

And Allaah (سبحانه وتعالى) says,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلَزَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ # يَوْمَ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): you shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allaah.” [Hajj 22:1-2]

And Allaah (سبحانه وتعالى) says,

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُؤْفَنَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.” [Baqara 2:78]

And Allaah (سبحانه وتعالى) says,

قُلِ اللَّهُ يُحِينِكُمْ ثُمَّ يُمِيتُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ # وَلَلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئذٍ يَخْسِرُ الْمُبْطَلُونَ
وَتَرَى كُلَّ أُمَّةً حَاجِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ

“Say: ‘It is Allaah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt.’ But most men do not understand. To Allaah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established, that Day will the dealers in Falsehood perish! And you wilt see every nation bowing the knee: Every nation will be called to its Record: ‘This Day shall you be recompensed for all that ye did!’” [Al-Jaathiya 45:26-28]

Belief in Al-Ru’yah (Seeing) of Allaah (سبحانه وتعالى) by the Mu’mineen (believers)

Another aspect of belief in the Unseen is believing that the believing Muslims will see Allaah (سبحانه وتعالى) in the HereAfter. Allaah (سبحانه وتعالى) says,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ # إِلَيْ رَبِّهَا نَاطِرَةٌ

“Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord” [Qiyaamah 75: 22-23]

And such like has been transmitted to us by *Mutawaatir* (numerous chains on narrations) regarding the sayings of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). An example of which is what has been recorded in the *Saheehayn* on the authority of Abu Hurayra (رضي الله عنه) when the people asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

أَنْ نَاسًاً قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ: هَلْ تَضَارُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةَ الْبَدْرِ؟ قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: هَلْ تَضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟ قَالُوا: لَا ، قَالَ: فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ

“O Messenger of Allaah, shall we see our Lord on the Day of Judgement?” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘Do you have any doubt about seeing the moon on the night of the full moon, when it is not covered by clouds?’ They said, ‘No, O Messenger of Allaah!’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) continued, ‘Do you have any doubt about seeing the sun when it is not covered by the clouds?’ They said: No, O Messenger of Allaah! He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then said, ‘Likewise you shall see Him on the Day of Judgement.’”

Belief in Ash-Shifa'ah (intercession)

It is also a condition of 'Aqeedah for the Muslim to have belief in *Ash-Shifa'ah* (intercession) to whom Allaah (سبحانه وتعالى) grants the ability to do so and whom He (سبحانه وتعالى) will accept their intercession. Allaah has said,

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْهُ إِلَّا لِمَنْ أَذِنَ لَهُ

"No intercession can avail in His Presence, except for those for whom He has granted permission." [Saba 34:23]

And Allaah (سبحانه وتعالى) has said,

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

"And they offer no intercession except for those who are acceptable" [Al-Anbiya 21:28]

And those whom Allaah (سبحانه وتعالى) has permitted for them to grant intercession includes, the Prophets, the Angels, the Shuhadaa (martyrs) and from the Saaliheen (pious people). However, the last and final Messenger, Muhammad ﷺ (عليه وسلم) has been given a specific and great role in granting intercession for his nation (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in particular those whom Allaah (سبحانه وتعالى) will be investigating their affairs closely. It is narrated by Imaam Muslim in his Saheeh on the authority of Ma'bad b. Hilal al 'Anazi that he said,

عن معبد بن هلال العزري قال : اجتمعنا ، ناسٌ من أهل البصرة ، فذهبنا إلى أنس بن مالك ، وذهبنا معنا بثابت البُنَانِي إِلَيْهِ ، يسأله لنا عن حديث الشفاعة ، فإذا هو في قصره ، فوافقناه يصلي الضحى ، فاستأذنا ، فأذن لنا وهو قاعد على فراشه ، فقلنا لثابت : لا تسأله عن شيءٍ أول من حديث الشفاعة ، فقال : يا أبا حمزة ، هؤلاء إخوانك من أهل البصرة ، جاؤوك يسألونك عن حديث الشفاعة ، فقال : حدثنا محمد ، قال : إذا كان يوم القيمة ، ماج الناس بعضهم في بعض ، فيأتون آدم ، فيقولون : اشفع لنا إلى ربك ، فيقول : لست لها ولكن عليكم بإبراهيم ، فإنه خليل الرحمن ، فيأتون إبراهيم ، فيقول : لست لها ، ولكن عليكم بموسى ، فإنه كليم الله ، فيأتون موسى ، فيقول : لست لها ، لكن عليكم بيعيسى ، فإنه روح الله وكلمته ،

فَيَأْتُونَ عِيسَى ، فَيَقُولُ : لَسْتَ لَهَا ، وَلَكُنْ عَلَيْكُمْ مُحَمَّدٌ ، فَيَأْتُونِي ، فَأَقُولُ : أَنَا لَهَا ،
 فَأَسْأَذُنُ عَلَى رَبِّي فَيُؤْذَنُ لِي ، وَيَلْهُمْنِي مُحَمَّدٌ أَحْمَدَ بَهَا ، لَا تَخْضُرِنِي الْآنُ ، فَأَحْمَدُه
 بِتَلْكَ الْمَحَمَّدَ ، وَأَخْرُّ لَهُ سَاجِدًا ، فَيَقُولُ : يَا مُحَمَّدٌ ، ارْفِعْ رَأْسَكَ ، وَقُلْ يَسْمَعُ لَكَ ،
 وَاسْفَعْ تُشْفَعَ ، وَسَلْ تُعْطَ ، فَأَقُولُ : يَا رَبِّي أُمِّيٌّ ، فَيَقُولُ : انْطَلِقْ فَأَخْرِجْ مِنْهَا
 مِنْ كَانَ فِي قَلْبِهِ مَثْقَالْ شِعِيرَةٍ مِنْ إِيمَانٍ ، فَأَنْطَلِقْ فَأَفْعُلْ ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتَلْكَ الْمَحَمَّدَ
 ، ثُمَّ أَخْرُّ لَهُ سَاجِدًا ، فَيَقُولُ : يَا مُحَمَّدٌ ، ارْفِعْ رَأْسَكَ ، وَقُلْ يَسْمَعُ لَكَ ، وَاسْفَعْ تُشْفَعَ
 ، وَسَلْ تُعْطَ ، فَأَقُولُ : يَا رَبِّي أُمِّيٌّ ، فَيَقُولُ : انْطَلِقْ فَأَخْرِجْ مِنْهَا مِنْ كَانَ فِي قَلْبِهِ
 مَثْقَالْ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ ، فَأَنْطَلِقْ فَأَفْعُلْ ، ثُمَّ أَعُودُ بِتَلْكَ الْمَحَمَّدَ ، ثُمَّ أَخْرُّ لَهُ
 سَاجِدًا ، فَيَقُولُ : يَا مُحَمَّدٌ ، ارْفِعْ رَأْسَكَ ، وَقُلْ يَسْمَعُ لَكَ ، وَسَلْ تُعْطَ ، وَاسْفَعْ
 تُشْفَعَ ، فَأَقُولُ : يَا رَبِّي ، أُمِّيٌّ ، فَيَقُولُ : انْطَلِقْ فَأَخْرِجْ مِنْ كَانَ فِي قَلْبِهِ أَدْنَى
 أَدْنَى مَثْقَالْ حَبَّةٍ مِنْ خَرْدَلَةٍ مِنْ إِيمَانٍ ، فَأَخْرِجْهُ مِنْ النَّارِ ، فَأَنْطَلِقْ فَأَفْعُلْ . قَالَ : فَلَمَّا
 خَرَجْنَا مِنْ عَنْدِ أَنَّسَ ، قَلْتُ لِبَعْضِ أَصْحَابِنَا لَوْ مَرَرْنَا بِالْحَسَنِ ، وَهُوَ مُتَوَارٌ فِي مِتْرَلِ
 أَبِي خَلِيفَةَ ، فَحَدَّثَنَا بِمَا حَدَّثَنَا بِهِ أَنَّسُ بْنُ مَالِكَ ، فَأَتَيْنَاهُ ، فَسَلَّمَنَا عَلَيْهِ ، فَأَذْنَنَا لَنَا ،
 فَقَلَّنَا لَهُ : يَا أَبَا سَعِيدَ ، جَئْنَاكَ مِنْ عَنْدِ أَخِيكَ أَنَّسَ بْنَ مَالِكَ ، فَلَمْ نَرْ مُثْلَ مَا حَدَّثَنَا
 فِي الشَّفَاعَةِ ، فَقَالَ : هَيْهُ ؟ فَحَدَّثَاهُ بِالْحَدِيثِ ، فَاتَّهَى إِلَى هَذَا الْمَوْضِعِ ، فَقَالَ : هَيْهُ ؟
 فَقَلَّنَا لَمْ يَزِدْ لَنَا عَلَى هَذَا ، فَقَالَ : لَقَدْ حَدَّثَنِي وَهُوَ جَمِيعٌ ، مِنْذِ عَشْرِينَ سَنَةً ، فَمَا
 أَدْرِي ، أَنْسِي أَمْ كَرِهَ أَنْ تَتَكَلَّوْنَا ؟ فَقَلَّنَا : يَا أَبَا سَعِيدَ ، فَحَدَّثَنَا ، فَضَحِّكَ وَقَالَ :
 خُلُقُ الْإِنْسَانِ عَجُولًا ! مَا ذَكَرْتُهُ إِلَّا وَأَنَا أَرِيدُ أَنْ أَحَدِّثَكُمْ ، حَدَّثَنِي كَمَا حَدَّثْتُكُمْ بِهِ ،
 قَالَ : ثُمَّ أَعُودُ الرَّابِعَةَ ، فَأَحْمَدُهُ بِتَلْكَ الْمَحَمَّدَ ، ثُمَّ أَخْرُّ لَهُ سَاجِدًا ، فَيَقُولُ : يَا مُحَمَّدٌ ،
 ارْفِعْ رَأْسَكَ ، وَقُلْ يَسْمَعُ ، وَسَلْ تُعْطَ ، وَاسْفَعْ تُشْفَعَ ، فَأَقُولُ : يَا رَبِّي ، أَئْذَنْ لِي
 فِيمَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، فَيَقُولُ : وَعَزِّتِي وَجَلَّتِي ، وَكَبِيرِيَّاتِي وَعَظِيمِي ، لَا أَخْرِجَنَّ
 مِنْهَا مِنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ

“We went to Anas b. Malik through Thabit and reached there (his house) while he was offering the forenoon prayer. Thabit sought permission for us and we entered,

and he seated Thabit with him on his bedstead. He (Thabit) said to him (Anas b. Malik): O Abu Hamza (kunya of Anas b. Malik), your brothers from among the inhabitants of Basra ask you to narrate to them the hadith of intercession. He said: Muhammad (may peace be upon him) narrated to us: When it would be the Day of Resurrection, some of the people would rush to one another in bewilderment. They would come to Adam and say: Intercede (with your Lord) for your progeny. He would say: I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allaah. They would come to Ibrahim, but he would say: I am not fit to do this, but go to Moses, for he is Allaah's Interlocutor. They would come to Moses, but he would say: I am not fit to do this, but you should go to Jesus, for he is the Spirit of Allaah and His word. They would come to Jesus, and he would say,

I am not fit to do this; you better go to Muhammad (may peace be upon him).

They would come to me, and I would say: I am in a position to do that, I would go and ask the permission of my Lord and it would be granted to me. I would then stand before Him and would extol Him with praises which I am not able to do now, but with which Allaah would inspire me, then I would fall in prostration and it would be said to me: O Muhammad, raise thy head, and say and it would be listened to; ask and it would be granted, intercede and it would be accepted. I shall say: My Lord, my people, my people It would be said: Go, and bring forth from it (Hell) him who has in his heart faith equal to the weight of a wheat grain or a barley seed. I would go and do that; then I would return to my Lord and extol Him

with those praises (taught to me by Allaah), then I would fall in prostration. It would be said to me: O Muhammad, raise your head, and say and it would be heard; ask and it would be granted; intercede and intercession would be accepted.

So I would say: My people. my people. It would be said to me: Go and take out from it (Hell) him who has in his heart faith equal to the weight of a mustard seed. I would go and do that. I would again return to my Lord and extol Him with those praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say, and you would be listened to; ask and it would be granted; intercede and intercession would be accepted. I would say: My Lord, my people, my people. It would be said to me: Go, and bring out of the Fire him who has in his heart as much faith as the smallest, smallest, smallest grain of mustard seed. I would go and do that. This is the hadith which Anas narrated to us. We went out of his (house) and when we reached the upper part of Jabban (graveyard) we said: Would that we meet Hasan and salute him and he was hiding in the house of Abu Khalifa. He (Ma'bad b. Hilal, the narrator) said: We went to him and greeted him and we said: O Abu Sa'id, we come from your brother Abu Hamza (kunya of Anas), and we have never heard a hadith like this relating to intercession, which he has narrated to us. He said: Narrate it, we narrated the hadith. He said: Narrate it (still further). We said: He did not (narrate it) before us more than this. He said: He (Anas) had narrated it to us twenty years back, when he was strong and healthy.

He has in fact missed something. I cannot make out whether the old man has forgotten or he has (intentionally) avoided to narrate it to you lest you should rely (absolutely) upon it (and abandon doing good deeds). We said to him: Relate that to us, and he laughed and said: There is haste in the nature of man. I did not make mention of it to you but for the fact that I wanted to narrate that to you (and added

that the Holy Prophet said): I would then return to my Lord for the fourth time and extol Him with these praises. I would then fall in prostration. It would be said to me: O Muhammad, raise your head: say and it will be listened to; ask and it will be granted; intercede and intercession would be accepted. I would say: O my Lord, permit me regarding him who professed: There is no god but Allaah. He (the Lord) would say: That is not for thee or that is not what lies with thee, but by My Honour, Glory, Greatness and Might, I would certainly take him out who professed it: There is no god but Allaah.”

The Prophet ﷺ also said as reported in Saheeh Muslim,

يقول الله : شفعت الملائكة ، وشفع النبيون ، وشفع المؤمنون ، ولم يبق إلا أرحم الراحمين. فيقبض قبضة من النار فيخرج منها قوماً لم يعملا خيراً قط

Allaah will say (in the Day of Judgment), “The Angels have made intercession and the Prophets have made their intercession and the Believers have made their intercession and there is nothing left except the most beneficent ar-Rahmaan.” Allaah will then take a handful from the fire and will release from it people who never did any good deeds.

Belief in the Howd (Basin)

Allaah (سُبْحَانَهُ وَتَعَالَى) has said,

إِنَّا أَعْطَيْنَاكَ الْكَوَافِرَ

“To you (O Muhammad!) We have granted the Fount of Kawthar”

It has been reported in Saheeh Bukhari on the authority of Abdullah bin Amru that the Prophet ﷺ said,

حوضي مسيرة شهر، ما به أبيض من اللبن، وريحه أطيب من المسك، وكizenah كنجوم السماء، من شرب منها فلا يظمأ أبداً

“My font is one month’s travelling distance in size. Its water is white from milk and its fragrance is sweeter than Misk. Its chalices are like the stars. Whoever drinks from it will never feel thirst.”

It is also recorded by Imaam Bukhari in his collection on the authority of Anas bin Maalik (رضي الله عنه) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that the Prophet ﷺ said,

إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةٍ وَصُنْعَاءَ مِنَ اليمَنِ، وَإِنْ فِيهِ مِنَ الْأَبَارِيقِ كَعَدْدِ نَجُومِ
السَّمَاءِ

"The width of my Fount is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."

And the Prophet ﷺ also said as reported in Bukhaari,

لِي رَدَنْ عَلَيْيَ نَاسٌ مِنْ أَصْحَابِي الْحَوْضِ، حَتَّى إِذَا عَرَفْتُهُمْ اخْتَلَجُوا دُونِيْ، فَأَقُولُ :
أَصْحَابِي ؟ فَيَقُولُ: لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ

"Some of my companions will come to me at my Fount, and after I recognise them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.'

Belief in the Mizaan (Scales)

Allaah سبحانه وتعالى has said,

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ # وَمَنْ خَفَّ
مَوَازِينُهُ فَأَوْلَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

"The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper: And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)."

And as reported by Imaam Bukhaari and Imaam Muslim on the authority of Abu Hurayrah رضي الله عنه (رضي الله عنه)،

كَلْمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

“Two sentences that are light on the tongue but heavy on the *Mizaan* (scales) and greatly loved by *Ar-Rahmaan* are, Glory be to Allaah and Praise be to He; Glory be to Allaah the Great.”

Belief in the Siraat (Bridge)

Allaah (سبحانه وتعالى) has said,

وَلَوْ نَشَاء لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصَّرَاطَ فَأَنَّى يُصْرِفُونَ

“If it had been our will, we could surely have blotted out their eyes; Then they should have raced to the path, but how could they have seen.” [36:66]

And as reported by Abu Hurayrah (رضي الله عنه) in a long hadith recorded in Saheeh Muslim that the Prophet (صلى الله عليه وسلم) said,

وُيُضْرِبُ الصِّرَاطُ بَيْنَ ظَهَرِيِّ جَهَنَّمْ فَإِنْ كُونَ أَنَا وَأَمْتَيْ أُولَئِنَّى مِنْ يُجِيزُ ، وَلَا يَتَكَلَّمُ يَوْمَنِ
إِلَّا الرَّسُولُ ، وَدَعْوَى الرَّسُولُ يَوْمَنِ : اللَّهُمَّ سُلِّمْ سُلِّمْ ، وَفِي جَهَنَّمْ كَلَالِيبٌ مُّثْلُ شُوكِ
السَّعْدَانِ ، هَلْ رَأَيْتُمُ السَّعْدَانَ ؟ قَالُوا : نَعَمْ يَا رَسُولَ اللَّهِ ، قَالَ : فِإِنَّهَا مُثْلُ شُوكِ
السَّعْدَانِ ؛ غَيْرُ أَنَّهَا لَا يَعْلَمُ مَا قَدْرُ عَظِيمَهَا إِلَّا اللَّهُ تَخْطُفُ النَّاسَ بِأَعْمَالِهِمْ

“And As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allaah! Save us. O Allaah Save us.' There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan but nobody except Allaah knows their greatness in size and these will entangle the people according to their deeds."

Belief in the Jannah and the Hellfire

Allaah (سبحانه وتعالى) said,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّةَ الْقَرْيَ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ
فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعَيرِ

“Thus have we sent by inspiration to thee an Arabic Qur'an; that you may warn the mother of cities and all around her, And warn (them) of the day of assembly, of which there is no doubt: (when) some will be in the garden, and some in the blazing fire.” [Ash-Shuraa, 7]

The Qur'an Is The Word Of Allaah

Ahl us-Sunnah wal Jama'ah believe that the Qur'an was revealed by Allaah (سبحانه) and was not created. It is Allaah (سبحانه وتعالى) duty to protect it from any distortion, change or from any addition or subtraction. Allaah (سبحانه وتعالى) has said,

وَإِنَّهُ لَتَتَرَيَّلُ رَبُّ الْعَالَمِينَ # نَزَّلَ بِهِ الرُّوحُ الْأَمِينُ # عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ
بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

“Verily this is a Revelation from the Lord of the Worlds: With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue.” [26:192-195]

And Allaah (سبحانه وتعالى) has said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).” [15:9]

The Best Generation

And from amongst the 'Aqeedah of *Ahl us-Sunnah wal Jama'ah* is that the best people and nation where the *Sahabah* (the Companions) then following them the best people are the *Tabi'een* (followers) and then those who follow them in goodness. It is recorded in the *Saheehayn* that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يَلْوَهُمْ ، ثُمَّ الَّذِينَ يَلْوَهُمْ

“The best people are those of my generation then those who follow them and those that follow them.”

The Love towards the Companions

Another aspect of the ‘Aqeedah of Ahl us-Sunnah wal Jama’ah is that they love the companions of the Prophet ﷺ and they say, ‘May Allaah be Pleased with them - radhi Allaahu anhum’, whenever they are mentioned. This is because both Allaah ﷺ and the Messenger Muhammad ﷺ have been pleased with them; and Allaah ﷺ says,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعْدَّ لَهُمْ جَنَّاتٍ تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds, - well-pleased is Allaah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity.” [9:100]

And the Prophet ﷺ said as recorded in the Saheeh Bukhaari and Saheeh Muslim,

لا تسبو أحداً من أصحابي ، فإن أحدكم لو أنفق مثل أحد ذهب ما بلغ معد أحدهم
ولا نصيفه

“Do not dispraise nor swear against any of my companions, if any one of you were to spend the equivalent of the mountain of Uhud in Gold, he will never reach a small amount (in weight) in comparison to them.”

It is also recorded by the scholars of hadith upon the authority al-Arbaadh bin Saariya who said,

وعظنا رسول الله موعظة بليغة ، ذرفت منها العيون ، ووجلت منها القلوب ، فقال
سائل : يا رسول الله ، كأن هذه موعظة مودع ، فماذا تعهد إلينا ؟ فقال : (أوصيكم
بالسمع والطاعة ، فإنه من يعش منكم بعدي فسيرى اختلافاً كثيراً ، فعليكم بسنني
وسنة الخلفاء الراشدين المهديين من بعدي ، تمسكوا بها ، وعضووا عليها بالنواخذ ،
وإياكم ومحذثات الأمور ، فإن كل بدعة ضلاله

“The Prophet ﷺ left us with a great reminder which left our eyes filled with tears, and our hearts were shaken, and one person asked, ‘O Messenger of Allaah! It is as if this was your last speech. What do you wish to order us to do?’ He ﷺ replied, “I advise you to listen and to obey; for indeed those amongst you who live after me will see a lot of differences and disagreements. Therefore, hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs, hold it between your teeth! And beware of innovations (in the religion), for every innovation is misguidance.”

Imaam Ahmed, Abu Dawood and Tirmidhi have reported that the Prophet ﷺ said,

الخلافة في أميٍّ ثلاثين سنة

“The (Rightly Guided) *Khilaafah* will remain in my Ummah for 30 years.”

The last of who was Ali (رضي الله عنه). This was after the rule of Abu Bakr (رضي الله عنه) for 2 years, Umar bin Khattaab (رضي الله عنه) for 10 years, Uthmaan Ibn Affan (رضي الله عنه) for 12 years and Ali (رضي الله عنه) for 6 years. And the order of preference of the rightly guided *Khulaafah* (may Allaah (سبحانه وتعالى) be pleased with them all) is in their order of merit. Imaam Bukhaari reports upon the authority of Ibn Umar (رضي الله عنه) that he said,

كنا نختار بين الناس في زمان النبي ، فنخير أبا بكر ، ثم عمر بن الخطاب ، ثم عثمان بن عفان رضي الله عنهم

“We used to make preference between the people during the time of the Prophet ﷺ. So we preferred Abu Bakr, then Omar Ibn Al-Khattaab, then ‘Uthmaan bin ‘Affaan.’”

In fact the Prophet ﷺ made specific mention of Abu Bakr and Umar (رضي الله عنه) and order us to take them as our leaders or examples to follow. As recorded by Imaam Ahmed, Tirmidhi and in Sunan Ibn Maajah the Prophet ﷺ said,

اقتدوا باللذين من بعدي : أبي بكر و عمر

“Take as your examples those who come after me; Abu Bakr and Umar.”

Ahl us-Sunnah wal Jama’ah believe that what has been reported regarding the disputes between the *Sahabah* are to be explained away by *ijtihaad* (juristic opinion); consequently, those *Sahabah* who made the correct *Ijtihad* will receive

double reward and those that made a mistake will receive a single reward, and their mistakes will be forgiven.

Obedience to the Wali Amr (Imaam in charge over the Muslims) if he is Birr (good-does) or Faajir (sinner)

It is from the ‘Aqeedah of Ahl us-Sunnah wal Jama’ah that they consider it an obligation to support and obey the Imaam of the Muslims; to pray the Juma’ah and the daily congregational prayers in the mosques behind him and to fight the Jihaad with him if he is a good-doer of even a sinner. Never will these obligations be left if the Imaam of the Muslims commits sins; rather the Imaam deserves obedience and advice as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

الدين النصيحة قالوا : من يا رسول الله ؟ قال : الله ، ولكتابه ، ولرسوله ، ولأئمة المسلمين ، وعامتهم

“The Deen (religion) is advice.’ They asked, ‘To who O Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘To Allaah, His Book, His Prophet, to the Leaders of the Muslims and to the Muslims in general.’”

Removal of the Imaam if he falls Temporarily in Kufr (disbelief)

Ahl us-Sunnah wal Jama’ah never convene any contract for the office of Imaama with a Kaafir (disbeliever). Even if the Muslim Imaam temporarily falls in Kufr (disbelief), obedience to him is halted and it is obliged upon the Muslims to declare Jihaad against him and replace him with a just Imaam implementing Shar’iah if they have the capability to do so. If they do not have the capability, then they are obliged to prepare themselves as best as they can in that respect; this is because of the Shari’ah principle,

ما لا يتم الواجب إلا به فهو واجب

‘Whatever necessitates the Waajib (obligatory matters) is in itself Waajib (obligatory).’

And in a hadith recorded in Saheeh Bukhaari and Muslim narrated by ‘Ubada bin as-Saamit who said the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

دعانا النبي صلى الله عليه وسلم فبأيعناه، فقال فيما أخذ علينا: أن بايعنا على السمع والطاعة، في منشطنا ومكرها، وعسرنا وأثرة علينا، وأن لا ننزع الأمر أهله،
 إلا أن تروا كفراً بواحاً، عندكم من الله فيه برهان

“Pledged us to ready service and obedience in what was pleasing to us and in what was unpleasant for us, in what was difficult for us and in what was easy for us, and to give freely of what we had been given and he (صلی اللہ علیہ وسلم) said we should not challenge those in authority over us unless you see Kufr manifest and you have proof of it from Allaah.”

The Present Rulers

Regarding those present day rulers who have usurped the rule over the Muslim lands, those who feign their Islaam; in reality these governments have fallen into *Kufr* from all angles and have performed many of the negations of Islaam. Some of which are as follows;

Firstly; they legislate and make laws in competition with Allaah (سبحانه وتعالى) without any permission from Him (سبحانه وتعالى). Allaah (سبحانه وتعالى) says,

أَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ مِّنَ اللَّهِ الْوَاحِدِ الْقَهَّارِ

“Are many lords differing among themselves better, or the One Allaah, Supreme and Irresistible?” [Yusuf 12:39]

Secondly; they obey those who make national and international laws and obey these *Kufr* legislation; making them the supporters of the *Shirk* (associating with Allaah (سبحانه وتعالى)). For example, their following of the rules and regulations emanating from the United Nations which contradict the orders of the Islamic *Shari’ah*; in fact Allaah (سبحانه وتعالى) has declared war against such actions. He (سبحانه وتعالى) says,

أَمْ لَهُمْ شُرَكَاءٌ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

“What! have they partners, who have established for them some religion without the permission of Allaah?” [Ash-Shura 42:21]

And Allaah (سبحانه وتعالى) says,

إِنَّ الَّذِينَ ارْتَدُوا عَلَى أَدْبَارِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ # ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سُنْطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

“Those who turn back as apostates after Guidance was clearly shown to them, the Shaytaan (Satan) has instigated them and busied them up with false hopes. This, because they said to those who hate what Allaah has revealed, “We will obey you in part of (this) matter”; but Allaah knows their (inner) secrets.” [Muhammad 47:25-26]

Thirdly; They rule and judge by other than what Allaah (سبحانه وتعالى) has revealed. And Allaah (سبحانه وتعالى) says,

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

“And whosesoever does not rule and judge by what Allaah has revealed is a Kaafir (disbeliever).” [Al-Ma’ida 5:44]

And Allaah (سبحانه وتعالى) says,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.” [An-Nisa 4:65]

Fourthly; they ally themselves with the *Kuffar* from the Jews, the Christians and the *Mushrikeen*. They not only do they ally with them, but work to protect and support them, preventing anyone from even calling such people disbelievers; convening agreements and contracts that they will offer them military support by themselves, their speeches and their wealth. Allaah (سبحانه وتعالى) says,

وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ

“And whosoever allies with them (the Kuffar) is one of them.” [Al-Ma’ida 5:44]

And Allaah (سبحانه وتعالى) says,

أَلَمْ تَرِ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْرَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوْلُتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَاذِبُونَ

“Hast you not observed the Hypocrites say to their disbelieving brothers among the People of the Book? ‘If you are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if you are attacked (in fight) we will help you’. But Allaah is witness that they are indeed liars.” [Al-Hashr 59:11]

Such are those treacherous rulers who fight and seek out the sincere mujahideen and *muwahideen* (those who do not perform *Shirk*), imprisoning them utilising all manners of expense and equipment such that they can show their servitude to their masters the Jews and Christians – and May Allaah (سبحانه وتعالى) give them their due!

They also demonstrate their complete devotion and love towards the Christians and the *Mushrikeen*; whereas Allaah (سبحانه وتعالى) says,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءُهُمْ أَوْ أَبْنَاءُهُمْ أَوْ إِخْرَانِهِمُ أَوْ عَشِيرَتَهُمْ

“Thou wilt not find any people who believe in Allaah and the Last Day, loving those who resist Allaah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred.” [Al-Mujadila 58:22]

Fifthly; they permit the *Haraam* (forbidden) matters by giving permits to banks for example, which allow the *Riba* (interest) when Allaah (سبحانه وتعالى) has said,

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحَلِّوْنَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لَيُوَاطِّئُوْنَ عِدَّةً مَا حَرَمَ اللَّهُ فَيُحَلِّوْنَ مَا حَرَمَ اللَّهُ زِينَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by

Allaah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allaah guides not those who reject Faith.” [At-Tawba 9:37]

Sixth; they mock the *Deen* of Islaam by giving permits to those who laugh at and mock the verses of the Qur'aan. They legislate laws which make it easy for the television and other media channels to show and permit actors, actresses, comedians to mock the *Deen* of Islaam. Allaah (سبحانه وتعالى) says,

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ # لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

“Say: ‘Was it at Allaah, and His Signs, and His Messenger, that ye were mocking?’ Make you no excuses: you have rejected Faith after you had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.” [At-Tawba 9:65-67]

These six points are only some of the points which negate the Islaam of those who claim authority over the Muslim lands in this day and age; we have not included any more for brevity.

Warning Against Innovating in the Deen

Ahl us-Sunnah wal Jama'ah are those people who wish to follow in the footsteps of the *Salaf us-Saalih* (pious predecessors) in adhering the Qur'aan and the Sunnah. Allaah (سبحانه وتعالى) has said,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَثْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” [al-Ma'ida 5:3]

And it is recorded in the *Saheehayn* on the authority of Anas who said the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

من رغب عن سنتي فليس مني

“Whoever does not follow my Sunnah is not from me.”

And it is also recorded in the *Saheehayn* upon the authority of Ibn Abbas (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

ذعوني ما تركتكم فإنما أهلك من كان قبلكم كثرة سؤالهم و اختلافهم على أنبيائهم

“Leave me as I leave you for the people who were before you were ruined because of their questions and their differences over their prophets.”

It is reported in Saheeh Muslim that Jaabir bin Abdullah said,

أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدِيَّ هَدِيٌّ مُحَمَّدٌ وَشَرُّ الْأُمُورِ مُحَدِّثَاهَا وَكُلُّ
بَدْعَةٍ ضَلَالٌ

“The best Speech is the Book of Allaah and the best of guidance is that of the Prophet Muhammad. And the most evil matters are the newly invented things. And every innovation is misguidance.”

It is recorded in Saheeh Muslim that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

تَرَكْتُ فِيمَ مَا لَنْ تَضَلُّوا بَعْدِهِ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابُ اللَّهِ

“I have left for you as long as you hold to, you will never be misguided after; the Book of Allaah.”

It is reported in the books of Sunaan that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

عَلَيْكُمْ بِسُنْتِي وَسُنْنَةِ الْخَلْفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي ، تَمْسَكُوا بِهَا ، وَعَضُُّوا عَلَيْهَا
بِالنَّوْاجِذِ ، وَإِيَّاكُمْ وَمُحَدِّثَاتُ الْأُمُورِ ، إِنَّ كُلَّ بَدْعَةٍ ضَلَالٌ

“Hold fast to my Sunnah and the Sunnah of the rightly guided Caliphs, hold it between your teeth! And beware of innovations (in the religion), for every innovation is misguidance.”

Abdullah bin Maso'ud said,

اتَّبِعُوا وَلَا تَبْتَدِعُوا فَقَدْ كُفِيتُمْ

“Follow and do not innovate; you have what is enough for us!”

And he (رضي الله عنه) said,

اقتصادٌ في سنة خيرٍ من اجتهدٍ في بدعةٍ

“Being cautious in the Sunnah is better than making great effort in Bida’h.”

‘Umar bin Abdul Azeez (*rahimahullah*) wrote in his will to a man who asked him about *Al-Qadr* (destiny),

أما بعد : أوصيك بتقوى الله ، والاقتصاد في أمره ، واتباع سنة نبيه ، وترك ما أحدث المحدثون بعد ما حرت به سنته ، وكفوا مؤونته ، فعليك بلزم السنة فإنها لك بإذن الله عصمة ، ثم اعلم أنه لم يبتدع الناس بدعةً إلا قد مضى قبلها ما هو دليل عليها ، أو عبرة فيها ، فإن السنة إنما سنّها من قد علم ما في خلافها من الخطأ والزلل ، والحمق والتعمق ، فارض لنفسك ما رضي به القوم لأنفسهم ، فإنهم على علمٍ وقفوا ، وبصري نافذ كفوا ، و لهم على كشف الأمور كانوا أقوى ، وبفضل ما كانوا فيه أولى ، فإن كان الهدى ما أنتم عليه لقد سبقتموه إلينه ، ولكن قلتم إنما حدث بعدهم ، ما أحدثه إلا من اتبع غير سبيلهم ، ورغم بنفسه عنهم ، فإنهم هم السابعون ، فقد تكلموا فيه بما يكفي ، ووصفوا منه ما يشفي ، فما دونهم من مقصر ، وما فوقهم من محسن ، وقد قصر قوم دونهم فجفوا ، وطمح عنهم أقوام فغلوا ، وإنهم بين ذلك لعلى هدى مستقيم

“I advise you to fear Allaah and be cautious in His orders; follow the Sunnah of His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and leave all newly invented matters which the people of Bid’ah innovated. Be firm upon the Sunnah as it is protection for you if Allaah so Wills. And know that whenever people innovate new matters; they only do so against evidence before them. Whoever legislated the Sunnah did so knowing that all things opposite to it are mistaken, wrong and ignorant. Be content with what the people before you were content with; for such things they ordered were based upon evidence and is sufficient for you; they were capable and more strong in understanding what is behind the orders. What they have advised us first is best. If the guidance you are upon now (which is different from the people before) then you are victorious over them. However, if you claim that the guidance you are upon happened after them; those who innovated such follow a way different to the people before, believing that this is sufficient for him. They are the *saabiqoun* (the foremost generation) and they informed us what is enough for us. They described to us what will give us cure for all ailments. Whoever performs

less than them, has not sufficed and whoever does more than them will grieve. By Allaah! Whosoever is between these two is upon the straight path.”

Holding Allegiance to the Believers and Disassociating from the Disbelievers

Ahl us-Sunnah wal Jama'ah hold their love and allegiance towards the Muslims and hold hatred and enmity to the *Kuffar* (disbelievers). Allaah (سبحانه وتعالى) has said,

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنِ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذْلَلَةً عَلَى الْمُؤْمِنِينَ أَعْزَزَةً عَلَى الْكَافِرِينَ يُحَاذِهُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَا إِيمَانَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ # إِنَّمَا وَلِكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ # وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ # يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَنَحِّدُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوا وَلَعِبَا مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارُ أَوْلَيَاءُ وَآتَقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“O you who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the believers, mighty against the disbelievers, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleases. And Allah encompasseth all, and He knoweth all things. Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph. O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).”

And Allaah (سبحانه وتعالى) has said,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشَدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ

“Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other.”

And Allaah (سبحانه وتعالى) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَحَدُّوْا الْكَافِرِينَ أَوْلَاهُ مِنْ دُونِ الْمُؤْمِنِينَ أَثْرِيدُوْنَ أَنْ تَجْعَلُوْا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُّبِينًا

“O you who believe! Take not for friends unbelievers rather than believers: Do you wish to offer Allaah an open proof against yourselves?”

And Allaah (سبحانه وتعالى) said,

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَأَغْلُظْ عَلَيْهِمْ

“O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, an evil refuge indeed.”

And Allaah (سبحانه وتعالى) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوْا الَّذِينَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلَيَجِدُوْا فِيْكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

“O you who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.”

And on the authority of Anas bin Maalik, recorded in Musnad Imaam Ahmed and Abu Dawood, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مُثُلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحِمُهُمْ، وَتَعَاطُفُهُمْ كَمُثُلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضُوٌ

تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمْىِ، وَالسَّهْرِ

“The example of the believers in their relationships with each other is like one body; if one part of the body feels pain the rest of body will feel the pain and will be unable to rest (until the pain subsides).”

The New Kufr Ideologies

Amongst the new *Kufr* ideologies that the true Muslim believer wishes to declare complete disassociation from include:

Secularism:

This is the separation of the Islamic *deen* from life's affairs. It is the call to believe in part of the Qur'aan and disbelieve in the rest. Allaah (سبحانه وتعالى) says,

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَخَذُوا بَيْنَ ذَلِكَ سَبِيلًا # أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا

“Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying,: ‘We believe in some but reject others’: And (those who) wish to take a course midway, they are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.”

Allaah (سبحانه وتعالى) has made it plain and clear in His book that He (سبحانه وتعالى) has completed the Islamic deen and has favoured us with this blessing. He (سبحانه وتعالى) says,

إِلَيْوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَثْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْأَسْلَامَ دِينًا

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.”

And He (سبحانه وتعالى) has informed us of imminent failure and destruction if a different religion other than Islaam is followed. He (سبحانه وتعالى) has said,

وَمَنْ يَتَّغِي غَيْرَ الْأَسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have failed.”

Democracy:

This is the rule of the people by the people. They do not rule and judge the people by the book of Allaah (سبحانه وتعالى) by rather by that which the people desire;

through a parliamentary system which represents them making laws and orders other than that of Allaah (سبحانه وتعالى) – may Allaah (سبحانه وتعالى) protect us from such actions. We have previously mentioned the evidences declaring why those rulers who judge by other than what Allaah (سبحانه وتعالى) has revealed are Mushrikeen (disbelievers).

Nationalism:

Meaning that all those people who pledge allegiance to a particular country or nation are united together even be they Jews, Christians, *Mushrik* or from any other religion. It also necessities the preferential treatment of the people of such a bonding even if they may be a *Mushrik* over and above a Muslim who is not of the same country. Allaah (سبحانه وتعالى) has said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَخَذُوا آبَاءَكُمْ وَإِخْرَانَكُمْ أَوْلَيَاءَ إِنَّ اسْتَحْبُوا الْكُفَّارَ عَلَى الْإِيمَانِ
وَمَن يَتَوَلَّهُم مِّنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ # قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْرَانَكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالُ أَقْرَفْتُمُوهَا وَتِجَارَةً تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنٌ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجَهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“O you who believe! Take not for protectors your fathers and your brothers if they love Kufr (disbelief) above Faith: if any of you do so, they are oppressors. Say: ‘If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight, are dearer to you than Allaah, or His Messenger, or the striving in His cause, then wait until Allah brings about His decision; Allaah guides not a rebellious people.”

Allaah (سبحانه وتعالى) also says,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادِعُونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءُهُمْ
أَوْ أَبْنَاءُهُمْ أَوْ إِخْرَانَهُمْ أَوْ عَشِيرَتَهُمْ

“Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred,”

at-Taaifa Al-Mansourah (The Victorious Sect)

It is from the ‘Aqeedah of Ahl us-Sunnah wal Jama’ah that they believe there will continue to be a small section from amongst the Ummah of Muhammad ﷺ steady upon the Haqq; not fearing those who oppose them until the Day of Judgment is established. It is related upon the authority of Mua’wiya رضي الله عنه in Saheeh Muslim, that the Prophet ﷺ said,

لَا تزال طائفة من أمتی قائمة بأمر الله لا يضرهم من خذلهم أو خالفهم حتى يأتي أمر
الله وهم ظاهرون على الناس

“There will continue to be a portion of my nation, firm upon the order of Allaah; they are neither deterred by those who desert them nor those who oppose them; such will continue until Allaah establish His Order and they will be victorious over the people.”

And upon the authority of Jaabir bin Abdullah رضي الله عنه that the Prophet ﷺ said,

لَا تزال طائفة من أمتی يقاتلون على الحق ظاهرين إلى يوم القيمة ، قال : فينزل عيسى
بن مريم ، فيقول أميرهم : تعال صلّ لنا ، فيقول : لا إن بعضكم على بعض أمراء ،
تكرمة الله هذه الأمة

“There will continue a group of people from my Ummah, fighting upon the truth victorious until the Hour is established. Isa bin Maryam عليه السلام will then descend and the Ameer of the Muslims will say to him, ‘Come and lead the prayer for us.’ He عليه السلام will reply, ‘Allaah has honoured your nation by choosing you as leaders for one another.’”

يا مقلب القلوب ثبت قلوبنا على دينك ، ويَا مصرف القلوب اصرف قلوبنا إلى
طاعتك .

اللَّهُمَّ إِنِّي أَعُوذُ بِعِزْتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْإِنْسَانُ
وَالْجَنُّ يَمُوتُونَ

[1] وهو إفراد الله بأفعاله كالخلق ، والملك ، والأمر وغير ذلك من أفعاله

[2] وهو إفراد الله تعالى بأفعال العباد كالدعاء والخوف والرجاء والمحبة والتوكّل
والإنابة وغيرها من أنواع العبادة

[3] هو كل ما تجاوز به العبد حدّه من معبدٍ أو متبعٍ أو مطاعٍ

[4] وهو إفراد الله - عَزَّ وَجَلَّ - بما اختصَّ به من الأسماء والصفاتِ

[5] وهو إشراك غير الله فيما هو من خصائص الله

[6] الإيمان عند أهل السنة اعتقاد بالجنان ، وقولُ اللسان ، وعملُ بالأركان ، يزيد بالطاعة وينقص بالعصيان